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Mosaics from India. Talks about India, Its Peoples, Religions and Customs. By Margaret B. Denning. (Chicago: Revell, 1902; pp. 296. \$1.25 net.) This latest comer in the long succession of on-the-surface books about India, quite adequately described in its title, is written by a woman who has lived in India as a missionary, who treats every subject from the missionary standpoint, and who would appear to have had chiefly in mind in the writing of it readers of her own sex. The least important chapters are those upon the government and the religions of India. They add nothing to the value of the book even for that easily satisfied person, the "general reader." One suspects that they were written in deference to a mistaken notion that in a book about India something, though its quality be second rate, must be said on these matters. Fortunately Mrs. Denning writes in the main of what she has herself seen, and with frankness, directness, and simplicity. The book is attractively bound, and illustrated with twenty-eight reproductions of photographs, but is furnished with a very scanty table of contents and lacks an index.—A. K. PARKER.

BRIEF MENTION.

Bibliographie der theologischen Literatur für das Jahr 1901. Herausgegeben von Professor Dr. Krüger und Lic. Dr. W. Köhler. Berlin: C. A. Schwetschke & Sohn, 1902, Lief. 1-3; each 50 pf.—These three parts carry the bibliography of 1901 through the literature of the "Ancient East," "Comparative Religion," "Old and New Testaments," and "Church History" up to and into the modern period. Two more parts will cover "Systematic Theology" and "Practical Theology." Only titles are here given; the description and valuation belong to the fuller *Jahresbericht*. One can express only commendation and gratitude for this admirable undertaking.—G. S. G.

Geschiedenis van den Godsdienst in de Oudheid tot op Alexander den Grooten. Door C. P. Tiele. Deel II, 2 de Stuk. Amsterdam: P. N. Van Kampen & Zoon, 1901; pp. 175-413.—This is the last portion of the lamented Professor Tiele's new and entirely rewritten edition of his *History of Religion*. It continues the history of Zoroastrianism discussing the later Avestan religion and that of the Achaemenian period.—G. S. G.

Die Religion Babyloniens und Assyriens. Von Morris Jastrow, Jr. Giessen: J. Ricker'sche Verlagsbuchhandlung, 1902; Lief. 1 and 2; each m. 1.50.—This German edition of Professor Jastrow's well-known and scholarly *Religion of Babylonia and Assyria* (1898) has been thoroughly revised and brought up to the present stage of Assyriological knowledge. That a translation into German is found desirable is a welcome testimony to the originality and thorough scholarship of the author.—G. S. G.

Ueber Weissagung und Zauber im nordischen Altertum. Rektoratsrede von Hugo Gering, Kiel: Lipsius & Fischer, 1902; pp. 31.—A popular and pleasantly written discourse on the ancient German and Scandinavian oracular and magical practices. Voluminous references and notes substantiate the statements made in the lecture. It is an agreeable and convenient collection of facts on the subject by a master in the field.—G. S. G.

Ein moderner Erlöser des Judenthums. Vortrag von R. Perlas, Königsberg, 1901; pp. 16.—An earnest and often scornful reply to an article in the *Prussian Year-book* entitled "The Redemption of Judaism," the chief suggestion of which was that German Jews should submit to baptism as a means of rehabilitation in social and political life. The lecturer emphatically repudiates such a method of salvation.

The First Things. Studies in the Embryology of Religion and Natural Theology. By Rev. John Buchan. Edinburgh and London: Blackwood, 1902; pp. 265; 5s.—The author deals with some fundamental questions like "Evolution and Religion," "Evolution and Evil," "Origin of the Idea of God," "Is Man a Son of God by Creation?" The essays are earnest and candid; no pretense is made "to any scientific knowledge other than can be gathered in an ordinary course of reading." The chief appeal beyond this is made to "common-sense." Dependence on Andrew Lang and Professor James Robertson is acknowledged and the point of view is that of open-minded but somewhat narrow orthodoxy.—G. S. G.

Systems of Ethics. By Aaron Schuyler, Ph.D., LL.D. Cincinnati: Jennings & Pye, 1902; pp. 459; \$1.50.—A comprehensive survey of the field of ethics, betraying no originality of insight and tending to a practical eclecticism. The sketch of the history of ethics in the third part goes far, however, to redeem the volume from the oblivion which usually awaits text-books of this kind.—G. B. S.

Principes d'anthropologie générale. Par L'Abbé N. Boulay, docteur de sciences, professeur à l'Université Catholique de Lisle. Paris: Lethielleux; pp. xvi + 334; fr. 3.50.—Our author, in one of his numerous digressions, commends the brothers Tulasne, who had issued a magnificently illustrated *Selecta Fungorum Carpologia*, because they prefixed to their work a device in which a group of mushrooms was surrounded by a chaplet of devotional beads, in which were entangled a painter's pencil and a writer's pen. A similar symbolism might have introduced this work. In it the chasuble of the cleric ever surmounts the philosopher's cloak, and the pen of the writer moves within the circle of the rosary.—R. K. E.

Die Weisheit der Brahmanen und das Christentum. Von Johannes Kreyher. Gütersloh: Bertelsmann, 1901; pp. 180; m. 3.—The purpose of the writer is a comparison of the fundamental principles of the Vedanta philosophy with the teachings of the Christian revelation. He selects for treatment the teachings of each system on revelation, creation, God, the human soul, salvation, and the future life. His knowledge of the Vedanta is based, not on a first hand study of the original sources, but on Paul Deussen's presentation as found in his *Das System des Vedanta*. He gives a full, correct, and appreciative presentation. This is an excellent piece of fair-minded criticism, and as a popular presentation of the subject is unsurpassed.—F. J. C.

De la formation du Canon de l'Ancien Testament: Étude historique-critique. Par G. Wildeboer. Lausanne: Bridel & C^{ie}., 1901.—The first Dutch edition of this work appeared in 1889, the second in 1891, and the third in 1900, a German translation in 1891, and an English in 1895. This French translation has been made from the third, or 1900, Dutch edition. In comparing a large part of the volume with earlier editions it is found that the author practically adopts in this third edition Koster's view regarding the return of Ezra from exile (pp. 76 ff.). He also strikes a hard blow at Ryle, when he says of Ryle's explanation of John 7:58; 1 Cor. 2:9: "Pour nous, le témoignage des Pères de l'Église a plus de valeur que la conception dogmatique du professeur anglais" (p. 39). It is gratifying to see this sane discussion of the canon securing such favor and widespread popularity.—PRICE.

The Hebrew Monarchy: Saul and David. By Rev. A. R. Whitham, M.A. London: Rivingtons, 1902; pp. x + 292; 2s. 6d.—This is one of the Rivington "Hand-books to the Bible and Prayer Book." A devout follower of Pusey shows how to use the Old Testament histories for teaching Christianity. The book is pedagogically excellent, but has the serious defect of not teaching the history.—F. P. R.

The Minor Prophets. Bible-Class Primers. By John Adams. Edinburgh: T. and T. Clark; imported by Scribner; pp. 111; \$0.20.—In small compass the author succeeds in making clear the general connection of the Minor Prophets with national history and in presenting their personalities and thought with force. In the main the accepted positions of historical criticism are favorably presented and often definitely adopted. An interesting and excellent primer.—H. F.

Das Buch des Propheten Nahum. Von Otto Happel. Würzburg: Göbel & Scherer, 1902; pp. 106; m. 3.—This work embodies the results of the author's efforts to complete the reconstruction of the alphabetical poem of chap. 1, upon which he published a monograph in 1900. He regards the original poem as extending through 2:1, with the samech and pe verses wanting. The most striking feature of the book is, however, an ingenious argument from general characteristics and detailed allusions for dating chaps. 2 and 3 in the post-exilic period, to which various recent investigators have assigned chap. 1. References to Assyria are interpreted as veiled predictions against Antiochus IV., the latter part of the prophecy being assigned to the year 168 B.C., and the opening poem in the original form to the next year, with a revision in 165 B.C.—H. F.

Unser Herr Jesus Christus. Von Fr. H. Brandes. Gütersloh: Bertelsmann, 1902.—In an effort to withstand the supposed trend in the direction of a non-historical Jesus, the author sets forth the person of Jesus under the usual rubrics, and supports his own position by promiscuous quotations from the Scriptures. Christianity, he thinks, rests on the deity of Christ.—L. P.

Probleme des Matthäus-Evangeliums. Von Dr. D. Haussleiter. Gütersloh: Bertelsmann, 1901.—The two problems discussed in these thirty pages are "The Virgin Birth" and the term "Our Father" contained in the Lord's Prayer. In the former the author comes to the conservative position in the conservative manner; in the latter he aims to show that the term comprehends the whole prayer.—L. P.

Das Eigenartige des Christentums als Religion dargelegt. Von D. K. F. Noesgen, Konsistorialrat und Professor in Rostock. Halle: Mühlmann, 1902; pp. 48;

m. 1.20.—The thought of the author may be summarized thus: The essential in Christianity is that it is a religion; religion is above all a life of the soul for God. Christianity is the life out of, for, in, and with God in the human soul, first made possible through the salvation consummated by Jesus Christ, and through the Holy Spirit sent by him for that purpose. The author's method, unlike that of Harnack's in *Das Wesen des Christentums*, is dogmatic rather than historical; he aims to correct some of Harnack's views.—L. P.

Die Ethik Huldreich Zwinglis. Von Constantin von Kügelgen, Lic. Theol. Leipzig: Richard Wöpke, 1902; pp. 3; m. 4.—This little book is the product of a scholarly mind, devoted to Zwingli, and justly claiming for him a better hearing than he has hitherto received. The quotations are numerous and apt and carefully located. The book has an analytical index and one of texts. The author's last word is: "No man of the Reformation period has apprehended Christianity in a manlier, healthier, and simpler fashion than Zwingli."—S. M. J.

Brooks by the Traveller's Way. By J. H. Jowett, M.A. New York: A. C. Armstrong & Co.; pp. 216; \$1.25.—Since the death of Joseph Parker, Mr. Jowett is probably the most popular preacher of the Congregational denomination in England. He ministers to a large congregation in Birmingham. Some explanation of his popularity may be gained from this volume, in which are gathered twenty-six prayer-meeting talks. These addresses give ample evidence of Mr. Jowett's ability as an expositor. He opens up familiar passages from the Scriptures in a way at once delightful and stimulating, reminding one somewhat of Dr. McLaren. These messages are real helps to real devotion, far surpassing in this respect the average devotional book, so-called. Fresh thought, terse and vigorous setting, strength and tenderness admirably mingled, the constant note of genuineness, make this book one that will prove largely helpful to those who are striving to live over again the life of Jesus Christ.—L. A. C.

Urbs Beata! A Vision of the Perfect Life. By Herbert Cushing Tolman. Milwaukee: The Young Churchman Co.; pp. 87; \$0.75.—The author is professor of the Greek language and literature in Vanderbilt University, and has put into this little volume thirty chapel talks which he gave to the students of that institution. Their chief merit lies in their brevity.—L. A. C.

The Practice of Immortality. By Washington Gladden. Boston: The Pilgrim Press; pp. 24.—Dr. Gladden does not look for any demonstration of immortality, whether logical or physical. He asserts that he could not be convinced of the reality of the future life by scientific evidence, no matter how much of it there might be. The only way to get any assurance of this great fundamental fact is to assume it, and then build the life upon it. If we live the kind of life we ought to live in view of this high assumption, our doubts will disappear. The author does well to urge the importance of the Aristotelian injunction as to the "practice of immortality." No doubt we ought to live here as if we were to live hereafter, and such living may well serve to strengthen our confidence in another life. No thoughtful man, however, can be content to assume the reality of the future life without seeking for some ground upon which his assumption may rest. The author seems to write the sign of equation between demonstration and evidence. It may be impossible, as the author declares, to demonstrate the uniformity of natural law; but this great

fact of science is not assumed by the scientist without evidence, but because of it. We may not be able to prove the existence of life beyond death; but until the teaching of Jesus Christ is discredited, our hope of immortality will remain something vastly more valuable than a "splendid guess."—L. A. C.

The American Jewish Year Book, 5663. October 2, 1902, to September 21, 1903. Edited by Cyrus Adler. Philadelphia: The Jewish Publication Society of America, 1902; pp. x + 321.—The fourth issue of this *Year Book* gives, as usual, much valuable and interesting information concerning Jewish happenings, organizations, and benevolent and educational institutions. The survey of "The Year" contains also a copy of the diplomatic note recently addressed by the secretary of state to the signatories of the Berlin Treaty, on the subject of Roumania's treatment of the Jews. Other distinctive features of this year's issue are a biographical sketch of Commodore Uriah P. Levy, by Hon. Simon Wolf, (pp. 42-5); "The Jewish Population of Maryland," by Dr. George E. Barnett, of the Johns Hopkins University, (pp. 46-62); and a sketch of the "History of the Jews in the United States," by the editor (pp. 63-77), accompanied by a full account of the fifth International Congress of Zionists, which met in Basle, Switzerland, December 26-31, 1901. There is also the list of "Selected Hebraica and Judaica," by Israel Abrahams (pp. 147-66), made interesting and valuable, especially by the short and pithy comments on the several publications. From another list (pp. 168-71) we learn that no less than seventy-four Jewish periodicals, in English, German, Hebrew, and Yiddish, are at present appearing in the United States.—J. M. C.